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DO THE CORRELATIONISTS BELIEVE IN SELF-MOVEMENT?

Self-movement, spontaneity, and freedom, are in some sense synonyms. He who cannot think self-movement, cannot think freedom. Materialistic philosophy is distinguished from spiritual philosophy, or idealism, through the fact that the former thinks all phenomena under the categories of cause and effect, or of external determination; while the latter thinks all phenomena as arising in the last analysis through self-determination, or through final causes. Plato and Aristotle agree in this latter view, and with them stand the other great thinkers of the race, such as Leibnitz, Spinoza, and Hegel. That any hypothesis results, when strictly tortured in the logical crucible, in positing *causa sui* as its necessary condition, is the demonstrated outcome of Spinoza's Ethics, as well as Hegel's Logic and the twelfth book of Aristotle's Metaphysics.

The feeblest and most dogmatic thinking (i.e. thinking which has to do with mere opinions) is best satisfied with mechanical causes. It is cultured thought which learns to perceive *Necessity* and *Universality* in its ideas. The highest thinking identifies necessity and freedom through the idea of self-determination.

Since the course of history and the laws of development alike point to a progress from the simple to the complex, from the implicit to the explicit, from the acorn to the oak,—we look with confidence to see a growth in the scientific mind from age to age. In the great intensity with which Natural Science is pursued, there is occasion for great improvement in methods of thinking.

Vol. vi.—19

Depth and Exhaustiveness—Comprehension—will be gained. This can be seen already in the foremost ranks.

Those who uphold the theory of Correlation set out with materialistic hypotheses, and nothing is further from their expectations than the support of spiritual, ideal conclusions. They think in fatalistic forms, and do not admit self-determination. Spencer says (Psychology, § 220) that psychical changes (thoughts, &c.) conform to law, or else a science of Psychology is impossible; and "if they do conform to law, there cannot be any such thing as free-will." And yet the idea of Correlation, when reduced to its lowest terms, gives us self-movement pure and simple. One force becomes another and the second a third, and so on; the first is an equivalent and may be derived from the last. The action of the first produces the second and the rest, and the rest produce it; thus its energy reverts to itself—no matter how long the series of links may be. Its action is the cause of its action, and hence it becomes *causa sui*. But the thought of this total of action is not a mere force, still less a material somewhat; it is a vital system, a whole, a monad. This thought once grasped, materialism passes over to idealism; fatalism gives way to free personality.

PEDAGOGICS AS A SYSTEM.

By Dr. Karl Rosenkranz, Doctor of Theology and Professor of Philosophy at the University of Königsberg.

Translated by ANNA C. BRACKETT.

[Inquiries from teachers in different sections of the country as to the sources of information on the subject of Teaching as a Science have led me to believe that a translation of Rosenkranz's *Pedagogics* may be widely acceptable and useful. It is very certain that too much of our teaching is simply empirical, and as Germany has, more than any other country, endeavored to found it upon universal truths, it is to that country that we must at present look for a remedy for this empiricism.]

Based as this is upon the profoundest system of German Philosophy, no more suggestive treatise on Education can perhaps be found. In his third part, as will be readily seen, Rosenkranz follows the classification of National ideas given in Hegel's *Philosophy of History*. The word "*Pedagogics*," though it has unfortunately acquired a somewhat unpleasant meaning in English—thanks to the writers who have made the word "*pedagogue*" so odious—deserves to be redeemed for future use. I have, therefore, retained it in the translation.

In order that the reader may see the general scope of the work, I append in tabular form the table of contents, giving however, under the first and second parts, only the main divisions. The minor heads can, of course, as they appear in the translation, be easily located.—*Tr.*]